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BOOK REVIEWS.

THE PRINCIPLES OF PSYCHOLOGY. By *William James*, Professor of Psychology in Harvard University. In two volumes. New York: Henry Holt & Co., American Science Series. Advanced Course.

In the present status of psychological science every attempt to gather the diversified facts and views and present them in a single, though extensive work, cannot but be scrutinised with great care and interest; and when this work comes from the pen of one who has gained so wide and appreciative a circle of readers, the interest becomes deeper and more personal.

It was, perhaps, the professor of mental science, struggling for years with text-books, inadequate, or antiquated, or narrow, or unscientific, or dry, or unpedagogic, who most anxiously awaited the appearance of Professor James's volumes; and his expectation was the more warranted, as the work was announced in a series of text-books deservedly successful and popular. To such a one, the work itself does not come to fill the place of a text-book; not alone the great length (1,400 pages), but the general supposition of knowledge on the part of the reader which it is the object of college courses to supply, together with the selection of topics and the peculiar division of space amongst them, limit the work to students of a much more advanced type than (unfortunately, perhaps) American education as yet supplies. But while our professor must still patiently hope for some work that will present in brief and convenient form the main facts of Psychology, he will find his task made easier and more interesting by these welcome volumes. He will find in them an original and frequently brilliant treatment of many of the deepest problems of modern Psychology: and it is as a contribution to science and as an aid to the professional student that a discussion of their contents and tenets will be pertinent in these pages.

To begin with, the attitude of the author to his subject is that of a professional scientist to his specialty. "I have kept close," he says, "to the point of view of "natural science throughout the book. Every natural science assumes certain "data uncritically, and declines to challenge the elements between which its own " 'laws' obtain, and from which its own deductions are carried on. . . . This "book, assuming that thoughts and feelings exist, and are vehicles of knowledge, "thereupon contends that Psychology, when she has ascertained the empirical

"correlation of the various sorts of thought or feeling with definite conditions of the brain, can go no farther—can go no farther that is as a natural science. If she goes farther she becomes metaphysical."

This position does not carry with it the condemnation of all matters metaphysical, but simply excludes them from Psychology; nor does this independence place Psychology in a position unrelated to other sciences. Such relation is a cardinal fact in the mental world, and nowhere is it more necessary to bear in mind that the division of the sciences is largely an expression of the lines of men's interests and the inevitable specialisation of knowledge. Those forms of adaptations of means to ends which we study as forms of psychic action, while theoretically distinguishable from other modes of action, in fact, often resemble them; in other words, "the boundary line of the mental faculty is certainly vague. It is better not to be pedantic, but to let the science be as vague as the subject," and include all facts, whether they are usually called physiological, or biological, or not, that shed light on the main problems dealt with.

This conception accordingly views mind as distinctly related to and an essential part of its environment; it views mental phenomena as infinitely varied, as most intricately conditioned by and in turn conditioning other natural phenomena. For the complete survey of its domain, it calls upon experiment, observation, introspection, comparison, analysis, hypothesis, deduction, each properly controlled by the others, and limited by community of purpose to a firm foundation of fact.

It is true that in the more intricate problems, those with the smallest connection with sensation and the largest with inference and analysis, the author will be regarded as more metaphysical than psychological and plainly admits his fault; it is true that the personal leanings of the author lead him to lengthy discussions of these more intricate points, but none the less the positive, broad, and evolutionary spirit that dominates the general view of the subject leaves a clear impress of vitality, progress, and interest on every page.

Passing from point of view and purpose to content we do not look for and do not find any 'closed system,' but "a mass of descriptive details" in the selection of which personal interest has been the controlling factor. The articles which Professor James has written from time to time in the periodicals appear, sometimes a little remodelled, in the larger work; each chapter is thus largely an independent essay upon the topic printed at the head of it. On the physiological side we have an admirable chapter on the functions of the brain, but elsewhere the student is referred to other works for the physiological points involved.

Following this is an excellent essay on Habit and Automatism, whereupon without further ceremony the reader is invited to a somewhat speculative series of chapters upon 'Mind Stuff,' 'Knowledge and Reality,' and the like, and may resume the more concrete chapters on Attention, Conception, Discrimination and Comparison, Association, only after struggling with the complex picture of the

Stream of Thought,' 'the Consciousness of Self,' and 'the Snares of Psychology.' Each of these chapters presents a distinct problem, presents it well and positively, and contributes much that is original to the discussion.

In all this there is strongly emphasised the subjective contribution to Psychology,—the value of a discerning and critical introspection and the importance of the subject in all processes of sense, judgment, attention, association, and the like. The mind is not a passive receptacle of experiences, but is continually active, making and shaping, seizing and transforming, absorbing and assimilating the stimuli of its environment.

A second series of topics take up the perception of those general concepts, Time, 'Things,' Space, Reality, and Form, the largest and heaviest chapters in the work, amongst which, as if to whet the appetite, are distributed more concrete pages dealing with Memory, Sensation, and Imagination. The former devote much space to criticism, and would, perhaps, border upon the metaphysics that was to have been avoided, were it not that they spring from considerations much more concrete and provable; the latter group of chapters are amongst the most interesting of the volume, and though treating but a small and somewhat arbitrarily selected portion of each of the topics, treat them in a suggestive and inspiring way. Discerning and ingenious sketches of single mental traits and processes, happy illustrations, suggestive side issues make these pages a striking contrast to the usual text-book tone, and will attract students of all shades and grades of agreement or disagreement with the author's views.

The remaining chapters deal with Reasoning, Movement, Instinct, Emotions, Will, Hypnotism, Necessary Truths; in addition to the characteristics already indicated, we find here a wise use of the facts of Morbid Psychology, of the inferences from the abnormal to the normal. This naturally stands out prominently in the discussion of Hypnotism—so recent and yet so essential a department of mental science.

When we close the cover of the second volume we do so with the feeling that our mental horizon has been enlarged, our interests have been quickened, our attention has been held, our time agreeably spent,—and yet the result of all this reading seems intangible, diffuse, scattered, unsatisfactory. The scholar and the professor always retain the student feeling and the student habit of thought; and what is unpedagogic for the one is uneconomical for the other. A logical order of exposition, a unifying grouping of topics, a just perspective of details, a painstaking selection of facts, constitute much to convert useless knowledge into useful science; such works contain a large element of drudgery, must be impersonal in one sense of the term, and yet are not inconsistent with a high degree of originality, but it is such works that are enormously helpful, that form landmarks by which progress is measured and retained. These useful qualities we miss in Professor James's work. True, it does not pretend to possess them, but psychological text-books are not written every day, and when so influential a one appears, the wish that its

utility shall reach a maximum demands expression. Finally, it is a work destined to be much quoted, to arouse considerable discussion, to excite quite different opinions from different critics, and so, every one interested in modern Psychology will find it necessary and profitable to learn at first hand this important American contribution to the science of Psychology. J. J.

THE SCIENCE OF THOUGHT. By *Charles Carroll Everett, D. D.* Boston: De Wolfe Fiske & Co. Revised edition.

An excellent manual of that which is accepted as logic. The author is a disciple of Hegel, and throughout conforms his treatment of the topic to the lines laid down by his master, although in various connections where these lines permit, the author contributes from his own resources, and from other masters, much needed supplementary matter.

The appearance of late of so many essays, manuals, and treatises professing to deal with logic and its affiliated topics is quite noteworthy, and is the manifestation of a need that has become, not merely a crying, but an absolutely groaning one. It is scarcely a metaphor to say that to-day the intellectual world is in great travail over its need of an organon. We are crying unto our logical desire from the depths of our souls and waiting for it as they that wait for the morning. This intensity of our want makes us intolerant of the old incompetences and sets us to fault-finding in the hope of better insight when the current obscurities shall have been dissipated. We scan each effort as it appears, and as it discovers no even single clear organic general principle around which the wealth of knowledge now ascertained can set in order we lay it aside with a feeling of being merely tantalised. We cannot but assimilate our condition to that of the Haunted Man in Bret Harte's clever travesty of Dickens: "'Here again?' said the Haunted Man. "'Here again,' assented the phantom, in a low tone. 'Another novel?' 'Another novel.' 'The old story?' 'The old story.' 'It won't do, Charles! It won't do!' and the Haunted Man buried his head in his hands and groaned."

When the singular difficulties of the search are considered, all this is, no doubt, void of that sweet reasonableness that should obtain. Still the interests of progress are too supreme to permit any compromise with error or incompetence.

So, although the excellent manual under notice makes no pretensions that are unwarrantable, according to the customs usually observed in such cases, it yet affords salient features, apt as texts for a course of comment that applies, not merely to the doctrine and treatment adopted in it but to the doctrine and methods of the accepted logic-books in general.

The book is entitled, "The Science of Thought." This exposes an incompetent comprehension of the topic. The Science of Thought should be a mere branch of psychology. In logic, we of course, have an almost prime need of information concerning the anatomy and physiology of thought. But this is not the peculiar motive of logic. The *raison d'être* of logic is not the *general* economy of thought,